

MINUTES

OF THE

FIFTEENTH ANNIVERSARY

OF THE

Chickasaw Baptist Association,

HELD WITH THE

CHERRY CREEK CHURCH,

PONTOTOC COUNTY, MISSISSIPPI,

ON THE 16TH, 17TH AND 19TH DAYS OF SEPTEMBER, 1853.

MEMPHIS:

Moseley & Finnie, Printers---Eagle and Enquirer Steam Printing House.

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Executive Board.
OF
THE CHICKASAW ASSOCIATION.

J. H. BERRY,
ELIJAH SMITH,

G. V. GAMBRELL,
JOHN BOATNER,

SIMON R. SPIGHT.

Time of Meeting

Of the different religious bodies with whom we correspond.

Bear Creek Association, Friday before the 4th Sunday in September.

Panola Association, Saturday before the 1st Sunday in October.

Big Hatchie Association, Friday before the 3d Sunday in July.

Cold Water Association, Friday before the 3d Sunday in October.

North River Association, Friday before the 4th Sunday in September.

Aberdeen Association, Thursday before the 1st Sunday in October.

Baptist State Convention, Thursday before the 2d Sunday in November.

Trustees of the
MARY WASHINGTON COLLEGE.

Elder Wm. H. HALCOMBE,
ELIJAH SMITH,
STEPHEN THRELKELD,
Dr. C. G. MITCHEL,
Elder AMBROSE RAY,

W. J. RIDDLE,
BENJAMIN COLLINS,
HENRY BITTS,
SIMON R. SPIGHT,
Elder H. G. SPENCER.

The next aenual meeting of the Chickasaw Association, will be held with the Ripley Church, Tippah County, Mississippi. Commencing Friday before the third Sunday in September, 1854.

MINUTES.

CHERRY CREEK, PONTATOC COUNTY, MISS.
September 16th, 1853. }

THE delegates composing the Chickasaw Association assembled with the Cherry Creek church, on Friday before the third Lord's day in September, 1853.

The Introductory Sermon was preached by Elder Wm. H. Halcombe, from the 6th chapter and 13th verse of Ephesians, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The Association was then called to order by the former moderator, Elder M. Ball, assisted by the former clerk. Prayer by Elder A. H. Booth.

Appointed A. H. Booth and W. J. Thomas, reading clerks.

The letters from the several churches were then called for in their regular order; read, and the names of the delegates enrolled. (See table.)

Petitionary letters were then called for, and petitions received from the following churches, praying admittance into this body; first, the letter from New Hope church was read, received, and the hand of fellowship extended to her delegates; second, the letter from Washington church was read, received, and the hand of fellowship extended to her delegates.

The Association then proceeded to the election, by ballot, of a moderator and clerk; which resulted in the choice of Elder M. Ball, moderator, and W. J. Riddle, clerk; and, upon motion, S. R. Spight was appointed assistant clerk.

Appointed a committee on preaching, consisting of brethren M. Cox, Allen Atkins, W. A. Davis, together with the deacons of this church.

Appointed a committee to arrange the business to come before this body, viz.: A. H. Booth, Wm. H. Halcombe, A. L. Stoval, Wm. Hale, Joseph Hicks, and N. L. Ward, and, on motion, the moderator and clerk were added to said committee.

Appointed a committee on finance, viz.: L. Flake, J. J. Andrews, and J. Boswell.

Appointed a committee on documents, viz.: J. Boatner, M. F. Berry, and John D. Rogers.

Correspondence was then called for, and a letter with a package of minutes was received from the Panola Association, and Elder J. F. Moore as a messenger. A letter was received from the Big Hatchie Association, but no messenger. The following brethren were received as messengers from the Aberdeen Association, viz.: J. A. Ware, J. G. W. Mallet, J. Seal, E. Smith, J. F. Harrington, and Wm. Fuquay. From the Yallobasha Association a letter was received, and Elder E. B. Aiken as a messenger.

Adjourned until to-morrow morning at 9 o'clock, prayer by Elder E. B. Aiken.

SATURDAY MORNING, September 17.

THE Association met according to adjournment. Prayer by Elder Wm. M. Farrar.

The report of the arranging committee was called for; report received, read, and adopted, and the committee discharged.

Invited visiting brethren to seats with us.

Read rules of decorum.

Correspondence was again called for, and brethren Thomas Smith and E. Rogers were received as messengers from the Cold Water Association, and Elder Wm. M. Farrar was received as a messenger from the Baptist State Convention; brother Wm. Hill was received as a messenger from the North River Association.

Correspondence was then appointed to the following religious bodies, viz.: to the Panola Association, Elder Wm. Young, George Holdridge, H. Ivy, and L. Ball; to the Big Hatchie Association, Wm. H. Halcombe, A. H. Booth, L. Flake, A. Ray, N. C. Whitlow and S. R. Spight; to the Cold Water Association, Elder Wm. Hale, L. W. Bailey, Wm. Young, L. Ball, E. Browning and J. P. Duke; to the North River Association, J. J. Andrews, J. T. Pitts, and Joel Johnson; to the Aberdeen Association, J. J. Andrews, E. Browning, J. T. Pitts, Wm. Young, L. Flake, Joel Johnson, M. Ball, J. J. Garner, A. L. Stoval, and L. Ball; to the Baptist State Convention, Wm. H. Halcombe, A. H. Booth, James Boswell, L. Flake, T. P. Boon, M. Ball, L. Ball, Wm. Young, W. J. Thomas, and S. R. Spight; to the Bear Creek Association, L. Flake; T. P. Boon, John D. Rogers, Thomas Burrese, and A. H. Booth.

Resolved, That any member of this Association, who may be at the meeting of any religious body of our denomination, by presenting a copy of our minutes may become a messenger from this body.

The following committee was appointed to write corresponding letters, viz.: A. H. Booth, S. R. Spight, L. Flake, Wm. Young and N. C. Whitlow.

Elder A. H. Booth was elected to preach the next introductory sermon, and Elder Wm. Hale his alternate.

Elder Martin Ball was elected to preach a missionary sermon at the next Association, and Elder Wm. H. Halcombe his alternate.

The following brethren were elected to serve as an Executive Board for the next associational year, viz.: J. H. Berry, Elijah Smith, George V. Gambrell, Simon R. Spight, and John Boatner.

Granted a letter of dismission to Oak Hill church; also to Hickory Grove church, and Pleasant Valley church. Adjourned until 3 o'clock. Prayer by Elder Elias Rogers.

AFTERNOON SESSION.

The Association met according to adjournment.

Reports called for. The report of the union meeting of the first district was received and read. The reports of the union meetings of the 2d and 3d districts were also received and read, and a committee of three appointed to whom said reports were referred, to report how much of said reports should appear on these minutes, viz.: Thomas Burrell, E. Browning, and John D. Rogers.

On motion the vote granting a letter to Pleasant Valley church was reconsidered, and a committee of five was appointed to visit and have an interview with said church, and report at the next annual meeting of this body, viz.: Wm. H. Halcombe, Wm. Hale, A. H. Booth, E. Browning, and A. L. Stoval, and, on motion, the moderator was added to said committee. The Association then adjourned until Monday morning, 9 o'clock.

SUNDAY MORNING, September 18.

At an early hour a very large concourse of people assembled at the stand, which was occupied in the following order: at 9 o'clock, Elder A. L. Stoval preached a very able and appropriate sermon on the ordination of brother J. T. Pitts; text, 3d chapter and latter clause of the 9th verse, first Corinthians,—“Ye are God's building.”

The ordination then took place in the following order: Presentation of the candidate by Elder M. Ball, examination by Elder Wm. Hale, charge by Elder Wm. H. Halcombe, presentation of the bible by Elder Wm. M. Farrar.

The stand was then occupied at 11 o'clock by Elder Wm. Hale, in a very impressive sermon from the following text, 3d chapter of John, and latter clause of the 7th verse,—“Ye must be born again.”

And at 3 o'clock, Elder A. H. Booth preached a very animating sermon, with a powerful appeal to the sinner, from the 3d chapter of John and 16th verse, “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

MONDAY MORNING, September 19.

The Association met according to adjournment. Prayer by Elder Wm. M. Farrar.

The ministerial education society reported a collection of forty dollars, which was ordered to be forwarded to L. W. Stephens, a beneficiary now at Penfield, Georgia.

CALLED FOR REPORTS.

Brother J. A. Ware, agent of the Mary Washington Female College, reported the amount collected on Saturday in aid of said institution, which amounted in cash and subscriptions to about one hundred and twenty-five dollars, estimating one bale cotton subscribed at thirty dollars.

The report of the committee on documents was received, read and adopted. (See appendix No. 1.)

The report of the committee on union meeting reports was received, read and adopted. (See appendix No. 2.)

The executive board made their report, which was read and ordered to be spread upon the minutes. (See appendix No. 3.)

The report of the Treasurer was received and ordered to be spread upon the minutes. (See appendix No. 4.)

The committee on finance made their report, which was received and ordered to be spread upon the minutes. (See appendix No. 5.)

The report of Elder W. J. Thomas, missionary, was received and ordered to be spread upon the minutes. (See appendix No. 6.)

Appointed the following committee to report at the next annual meeting of this body, upon the subject of Sabbath Schools, viz.: Elder W. H. Halcombe, A. H. Booth, and G. Ball.

Appointed the following committee to make a report at the next annual meeting of this body, on the subject of Temperance, viz.: M. Ball, W. H. Halcombe, and L. Flake.

A committee was appointed to make a report at the next meeting of this Association, upon the religious instruction of the colored population, viz.: N. C. Whitlow, A. H. Booth, and J. A. Hill.

PREAMBLE AND STATEMENT OF FACTS.

WHEREAS, it is reported that Dr. J. S. Worton, who was once a member of the Academy church, Tippah County, Mississippi, but was excluded from the fellowship of said church, for immoral conduct, and has since removed out of the bounds of said church, and is said to be exercising his gift and passing himself as a Baptist Minister; and also it is said he denies the legality of his exclusion. We, therefore, deem it due to said church, and the cause of Christ, to set forth the manner in which said trial and exclusion did take place. The church, at his own request, called upon some thirteen or fourteen churches to send up their ablest council, which was done, said council acting in concert with said church. The church also appointed a committee of five of their ablest members whose duty it was to procure all the testimony, for and against the accused, which duly they performed, and after minutely examining all the testimony, the council declared by a very large majority that he ought to be excluded, which decision was afterwards carried out and fully ratified by said church in his exclusion.

Resolved, That the clerk be requested to forward the above preamble and statement of facts, to the *Tennessee Baptist* for publication.

RESOLUTIONS.

1st. *Resolved*, That this association recommend to the favorable notice of our ministers and churches, the *Southwestern Psalmist*, a hymn book published by Rev. Sidney Dyer, Louisville, Kentucky.

[NOTE.—Any minister forwarding one dime by mail, will receive a copy of the above work.]

2d. *Resolved*, That this Association has learned with deep regret that it has pleased the Good Lord, to remove by death, our highly esteemed brethren, Nathaniel Harbin, Cullen Curlee, and Leroy Burns, since our last meeting. That in the death of the aforesaid brethren, the Baptist denomination has sustained a heavy loss, and that we deeply sympathise with their bereaved families in their great bereavement. Yet we doubt not our loss is their eternal gain. *Resolved*, that the church be requested to furnish the families of the deceased a copy of this resolution.

3d. *Resolved*, That the officers elect of the ministerial education society, be spread upon our minutes, viz.: Wm. H. Halcombe, President; Martin Ball, Vice President; and Simon R. Spight, Secretary and Treasurer, who resides at Ripley, Mississippi, where any one can become a member at any time by subscribing any amount they may think proper.

4th. *Resolved*, That each church of this association be requested to designate in their letters the number of colored members in their respective churches.

5th. *Resolved*, That the Clerk superintend the printing and distributing the minutes, and that he receive ten dollars for his services.

6th. *Resolved*, That we recommend to the several churches of this association, a hymn book called the *Companion*, published by Graves & Franklin, Nashville, Tennessee.

7th. *Resolved*, That this Association advise all the churches of which it is composed, to make the subject of ministerial education a prominent object in their contributions for benevolent purposes.

8th. *Resolved*, That Brother E. Smith, the Treasurer, be requested to pay over to Elder Wm. H. Halcombe, any monies in his hand for ministerial education, and that he forward the same to Brother L. W. Stephens, a beneficiary now at Penfield, Georgia.

9th. *Resolved*, That the thanks of this body are due, and is hereby tendered, to the good brethren and friends of Cherry Creek church and vicinity, for the kind reception and very hospitable entertainment of this association during its present session.

10th. *Resolved*, That the constitution, rules of decorum, and 'abstract principles, be appended to these Minutes.

Adjourned until 2 o'clock. Prayer by Elder Wm. Hale.

AFTERNOON SESSION.

The Association met according to adjournment. The roll was called and names of delegates registered.

Appointed Elder L. Ball, distributing agent in the 1st District, and Elder A. H. Booth, distributing agent in the 2d District.

After a few appropriate and feeling remarks by the Moderator, a partial hymn was sung, and the Association adjourned to meet with the Ripley church Friday before the 3d sabbath in September, 1854.

W. J. RIDDLE, Clerk.

MARTIN BALL, MODERATOR.

TABLE AND ADDRESS OF MINISTERS.

ORDAINED.	POST OFFICE.	LICENTIATES.	
Martin Ball,	Pontotoc, Miss.	J. Matthis,	Ruckerville, Miss.
Wm. H. Holcombe	Ripley, "	R. G. Tuttle,	Ripley, "
Wm. Hale,	Rockyford, "	J. R. Wilkins,	Lafayette Sp'gs, "
J. H. Prescott,	Salem, "	Sam'l Pharr,	Yellow Creek, "
A. Godwin,	Ripley, "	A. Butler,	Bone Yard, "
W. E. Rogers,	Ripley, "	D. Potter,	Ellis Town, "
R. Nutt,	Hickoryflat, "	L. Flake,	Rienzie, "
L. W. Baley,	Cornersville, "	T. P. Boon,	Farmington, "
E. Browning,	Cherry Creek, "	H. G. Savage,	Rienzie, "
J. J. Andrews,	Poplar Springs, "	E. Massy,	Yellow Creek, "
L. Ball,	Cherry Creek, "		
J. Boswell,	Tardyville, "		
H. G. Spencer,	Salem, "		
P. H. Roberts,	Carrolville, "		
A. H. Booth,	Rienzie, "		
W. Young,	Pontotoc, "		
W. J. Thomas,	Salem, "		
J. C. Derryberry,	Bone Yard, "		
A. Ray,	Jonesborough, "		
H. F. Lipford,	Salem, "		
M. P. Lawry,	Rienzie, "		
H. C. Spencer,	Ripley, "		
J. T. Pitts,	Cherry Creek, "		
A. L. Stovale,	Harrisburg, "		
P. Skelly,	Hatchie Turnpike.		

MARY WASHINGTON FEMALE COLLEGE,
PONTOTOC, MISSISSIPPI.

This Institution is established under the patronage of the Chickasaw, Choctaw, Columbus, and Aberdeen Associations.

FACULTY OF INSTRUCTION:

Rev. W. L. Slack, A. M., President, and Professor of Chemistry, Natural Philosophy, Botany, Minerology, and Geology.

_____, Professor of Astronomy, English Literature, Ancient and Modern Languages.

Miss F. Ross, English, Mathematics, and Penmanship.

Miss Sarah Brantley, Ornamental Branches, English and French.

Mrs. S. Earl, Instrumental and Vocal Music.

STEWARDS DEPARTMENT:

Rev. Martin Ball and lady.

GENERAL REGULATIONS.

The rules and regulations adopted in this Institution, are such as have been found by long experience, best calculated to improve the mind, and manners of the pupils. No restrictions are imposed upon the young ladies, but such as are deemed important to promote their best interest, to aid their moral and intellectual attainments, give grace and elegance to their manners, and produce a kind and affectionate intercourse among themselves. They will not be permitted to attend parties, make or receive visits, or return home at short intervals. No young lady will be allowed to take lessons from any teacher, who is not connected with the College.

On the Lord's day, the pupils will attend Divine service, at such place of worship as their parents may designate. All sectarian influences are carefully avoided.

The young ladies are required to use economy in dress, and no jewelry is allowed, except a breast pin.

Articles of clothing must be distinctly marked with owner's name. They are required to furnish their own towels.

Government is mild, but firm, and is vested in the President, and his associates, in the Faculty of Instruction.

APPARATUS.—This Institution is furnished with a costly and ample Philosophical and Chemical apparatus, unsurpassed by any kindred institution in

the South. Confidently do we deem the system of instruction, in departments, superior to any in the country; for, the pupils not only recite, from the text book, but they are taught to handle the apparatus, and perform experiments, and lecture upon the same, whereby they become practical manipulators, the only method by which the principles of the sciences can be thoroughly fixed into the mind. The Institution is furnished with a costly Orrery, two fine, high mounted Globes, and a full set of superior maps, of the latest date. The whole course of instruction throughout, is systematic, practical, and rigidly thorough; always regulated with reference to quality, and not quantity. The analysis and structure of Languages, whether vernacular or foreign, receive particular attention.

SITUATION.—The Mary Washington highly commends itself to the patronage of the public, in point of location. The region of the hanging grape, the name Pontotoc signifies, is proverbially healthful—not surpassed, in this particular, by any location in North Mississippi. The College buildings are erected in the midst of a spacious grove of natural forest trees, which, together with the ornamental shrubbery, connected with the yard and garden, render it one of the most lovely spots in the Southern country.

DESIGN.—In view of the unbounded influence which woman exerts on society, and the very important part she is to take, in forming the moral and religious sentiments of the future generations, it is deemed of the first importance, that she should be thoroughly educated. The prosperity, happiness and ultimate success of this growing Republic, depends much, under the blessing of Heaven, upon a well conducted system of Female Education. Impelled by this conviction, the founders of the Mary Washington College resolved to adopt the most efficient means to establish an Institution, where their daughters might be most thoroughly, and judiciously trained, in a literary, scientific, and ornamental course of instruction, under circumstances most favorable for the high attainments, in intellectual and moral culture.

The success of this Institution, under God, is no longer problematical. Its first Collegiate year ended July 28th, numbering eighty pupils. The broad seal of Heaven's approbation, is enstamped upon this noble enterprise; and under the fostering care of an indulgent Providence, it is destined, we confidently believe, to hold a rank equal to any other Seminary in our Southern country. The Trustees will continue to employ the most able and efficient Teachers that can be procured.

SESSIONS AND VACATIONS.—The Collegiate year is divided into two sessions of five months each, the first of which will open on the first Monday in October, and the second, on the first Monday in March. The annual examination will commence on the last Thursday in July. The annual vacation will embrace the months of August and September. The exercises of the instruction are continuous, from the opening of the Term until the close, except a few days of recess at Christmas.

RATES OF TUITION AND BOARD, PER SESSION OF FIVE MONTHS.

Preparatory Department.....	\$12 00
Collegiate Department, 1st, 2d, 3d, and 4th classes.....	20 00
Latin, Greek, French, Spanish, and Italian, each.....	10 00
Vocal and Instrumental Music.....	25 00
Use of Piano.....	2 50
Drawing and Painting.....	10 00
Ornamental Needle Work.....	5 00
Breakage of Apparatus, and Chemical Substances.....	2 50
Stationery, Pens, Ink, Slate Pencils, and Paper.....	1 00
Contingent Expenses.....	1 00
Board, including lights, fuel, washing, and lodging.....	45 00

Tuition and Board will be payable one-half in advance; the balance at the end of the session.

STEWARD'S DEPARTMENT.—The Rev. Martin Ball and lady, are entitled to much credit, for their faithfulness in discharging the arduous and responsible duties, connected with this department. They keep an excellent table, and are, at all times, attentive to the wants of the Teachers and Pupils.

CONSTITUTION.

ARTICLE 1st. This association shall be called the "CHICKASAW BAPTIST ASSOCIATION."

ART. 2d. It shall be composed of persons who have been duly elected delegates by the respective churches belonging to this union.

ART. 3d. The delegates representing the different churches shall at the opening of the association, present the letters specifying their appointment and also showing the number baptised, received by letter, dismissed, excluded, restored, and dead, during the year, together with the whole number in fellowship.

ART. 4th. Every church belonging to this body, shall be entitled to the same number of delegates until they number one hundred members; and then one for every hundred above that number.

ART. 5th. Churches of this union failing to represent themselves at an association, will be expected to state the reason of their failure at the next meeting; and if any church fail for three successive meetings, the association may consider such church as dropped from its number, or shall have power to send a committee to inquire into its state, or proceed as the association may deem most advisable.

ART. 6th. New churches may be admitted into this union by signifying their wish by letter and delegates, provided they be deemed orthodox, and are willing to walk in fellowship with us.

ART. 7th. The association shall have a moderator and clerk, who shall be chosen at each annual meeting so soon as letters from the churches are read, and members names enrolled; PROVIDED, however, that nothing in this article be so construed as to prohibit churches petitioning for union with us, from voting by their delegates for moderator and clerk.

ART. 8th. This association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of churches; it shall, however, be at liberty to advise churches belonging to it, or it may withdraw from such churches as are known to walk disorderly.

ART. 9th. The association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for foreign or domestic missions, for the bible, or any other benevolent institution, and the association appoint one or more, to take charge of the same, and forward them as they may be designated, and report to the next association.

ART. 10th. Any church of this union having a difficulty that she cannot settle, may call help from other churches, or may present the case to this body for advice; such cases must be presented in the letter of correspondence, stating the reasons why it has not, or could not be decided by the church.

ART. 11th. When churches of this union have members supposed to possess ministerial gifts, "we recommend them to" call from two or more churches for the aid of their ministers and such other members as the churches may deem most suitable to examine the individuals, and if thought advisable, to authorise such a member or members to preach the gospel—which shall be reported to the association, and entered on the minutes.

ART. 12th. Any church having a gift she deems worthy of Ordination,

shall call a presbytery of ministers from sister churches to officiate in the work; and all presbyteries in the ordination of ministers and deacons, or in constituting churches, shall be governed by the abstract of principles of this association.

ART. 13th. This association may correspond by letter and delegates, with the Baptist Convention of this State, and with such associations as she may deem most conducive to the general interest of Zion.

ART. 14th. The minutes of the association shall be read and corrected, and signed by the moderator and clerk before the session rises; no association shall adjourn unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

ARTICLE 1st. The association shall be opened by prayer.

ART. 2d. The moderator and clerk shall be chosen by the members present by private ballot.

ART. 3d. The moderator shall be considered the judge of order, but any member not satisfied with his decision, may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. 4th. The moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he arises to speak, he shall call on some brother to take the chair.

ART. 5th. All questions brought before the association, shall be introduced by motion, and if seconded, shall be open for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. 6th. Any member wishing to speak shall rise and address the moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject, or make personal reflections.

ART. 7th. No person shall speak more than once upon any subject until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

ART. 8th. Every subject introduced for discussion, shall be first decided before another shall be offered, unless it be laid over by motion, with the consent of the mover and association.

ART. 9th. The association shall in all cases be governed by a majority of members present, except in the reception of churches, then a unanimous vote shall be required. "But in no case shall one member or church prevent the reception of a church without sufficient cause shown, which shall be determined by a majority."

ART. 10th. The names of members shall be called whenever the association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the moderator.

ART. 11th. The appellation of brother shall be used by the members in addressing each other.

ART. 12th. Any member violating these rules shall be subject to be re-proved by the moderator, but only on the day the breach shall have been made.

ART. 13th. Amendments or alterations may be made to these rules majority may deem it necessary.

ABSTRACT OF PRINCIPLES.

1. OF THE SCRIPTURES.—We believe the Holy Bible was written by divinely inspired, and is a perfect treasure of heavenly instruction; that God for its author, Salvation for its end, and Truth without any mixture or error for its matter; that it reveals the principles by which God will judge and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, and opinions should be tried.
2. OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of Father, the Son, and the Holy Ghost; equal in every divine perfection, executing distinct but harmonious offices in the great work of redemption.
- 3d. ON THE FALL OF MAN.—That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that happy state, in consequence of which all mankind are now sinners, and by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.
4. OF THE WAY OF SALVATION.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon himself our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person, the tenderest sympathies with divine perfection, is every way qualified to be a suitable, compassionate, and all-sufficient Saviour.
5. OF JUSTIFICATION.—That the great Gospel blessing which Christ of his fulness bestows on such as believe in him, is Justification; that Justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, secures every other blessing needful for time and eternity.
6. OF THE FREENESS OF SALVATION.—That the blessings of Salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.
7. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.
8. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose

of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. **OF THE PERSEVERANCE OF SAINTS.**—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto Salvation.

10. **HARMONY OF THE LAW AND GOSPEL.**—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the scriptures ascribe to fallen man to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

11. **OF A GOSPEL CHURCH.**—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims, and duties, are defined in the Epistles to Timothy and Titus.

12. **OF BAPTISM AND THE LORD'S SUPPER.**—That christian baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power; that it is pre-requisite to the privilege of a church relation, and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

13. **OF THE CHRISTIAN SABBATH.**—That the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. **OF CIVIL GOVERNMENT.**—That civil government is of divine appointment, for the interest and good order of human society; and the magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

15. **OF THE RIGHTEOUS AND THE WICKED.**—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. **OF THE WORLD TO COME.**—That the end of this world is approaching;

that at the last day, Christ will descend from Heaven, and raise from the grave, to final retribution; that a solemn separation will take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final abode of men in heaven or hell, on principles of righteousness.

APPENDIX, No. 1.

REPORT OF THE COMMITTEE ON DOCUMENTS.

We, your committee, beg leave to make the following report:

After a careful examination of the documents placed in our hands, your committee would respectfully call your attention to the great importance and utility of Sabbath Schools. We are aware that in this or any other place where the Ministers have to preach to three or four Churches, the success of Sabbath Schools depend mainly on the lay members of the church; and it is painful, when we consider their importance, how much they are neglected in the hands of our Association. In view of these facts, we suggest the proposition, and recommend the Ministers of this Association to preach a sermon on the subject of Sabbath Schools, in each of their respective churches, and thus to advise the members of each church to endeavor to establish and perpetuate a Sabbath School.

We would also submit, for your favorable consideration, the welfare of Mary Washington College—deeming it highly important that the superior advantages of this excellent Institution should be widely diffused. We therefore cheerfully recommend that the faculty, general regulations, situation, design, with the rates of tuition and board, be inserted in your minutes. All of which is respectfully submitted.

JOHN BOATNER, *Chairman*

APPENDIX, No. 2.

REPORT ON UNION MEETINGS.

We, your committee, to whom was referred the Reports of the Union Meetings, beg leave to say, that having examined said Reports, deem it unnecessary to publish anything except the following:

From the meeting of the first District—

Appointed the next Union meeting to be held with the Cypress Creek Church, and Elder L. Ball to preach the Introductory Sermon, and Elder James Boswell his alternate.

Appointed Elder A. L. Stoveal to preach a Sermon appropriate to Ministers and Deacons, and Elder M. Ball his alternate.

Queries for discussion at the next Union Meeting—

- 1st. What was the design of Jesus Christ in washing the disciples' feet.
- 2d. Has the time arrived when the Church should adopt the total abstinence principle in reference to the use of Spirituous Liquors.
- 3d. What was the design of Christ in the organization of the Church.
- 4th. Is it contrary to the teachings of the Scriptures for a Minister to take charge of more than one Church.
- 5th. Can the Baptist Church receive into her fellowship a person who has

been immersed by a Minister of a different faith and order, and hold that their baptism is valid.

From the Union Meeting of the second District—

1st. Appointed the next Union Meeting to be held with the Fellowship Church, Tippah county, Miss., commencing Thursday before the second Lord's day in August, 1854.

2d. Appointed the next Association to be held with the Ripley Church, Tippah county, Miss., commencing Friday before the third Lord's day in September, 1854.

3d. Appointed Elder A. Ray to preach the Introductory Sermon at the next Union Meeting, and W. H. Halcombe alternate.

From the Meeting of the third District—

1st. Appointed the next Union Meeting to be held with the Yellow Creek Church, Tishomingo county, Miss., commencing Thursday before the third Lord's day in August, 1854.

2d. Appointed Elder W. J. Thomas to preach the Introductory Sermon, and Elder W. A. Reaves his alternate.

3d. Appointed Elder L. Flake to preach a Sermon appropriate to Ministers and Deacons.

All of which is respectfully submitted.

THOS. BURRESS, *Chairman.*

APPENDIX, No. 3.

REPORT OF THE EXECUTIVE BOARD.

The Executive Board beg leave to report—

Dear Brethren: Soon after our appointment we met and organized, by electing J. H. Berry, President, and Elijah Smith, Secretary and Treasurer. Your Board, upon mature reflection, came to the conclusion to pursue their former course, in purchasing and distributing Bibles, Testaments, and other religious books in the bounds of our Association, deeming this the most efficient and acceptable way of preaching and dispensing the Word of God to the destitute. With the amount of means in our hands for carrying on this good work, we had the pleasure of securing the services of our highly esteemed brother, Elder W. J. Thomas, to ride as Missionary and Agent. He has traveled, preached, and distributed books one hundred and fifty days. For full particulars of which we refer you to his report. We also employed Elder J. H. Prescott sixteen days. We have sold and distributed about four hundred Bibles and Testaments, and about four hundred other religious books, besides a considerable number of tracts. We deem it equally, if not more important, to maintain the ground we now occupy than to seek new fields of labor. Aside from the ordinary means of grace, nothing, in the opinion of your board, would be so effectual as the religious culture and training of the young. The Sabbath School system seems eminently adapted to this purpose. But it is, at present, somewhat defective. There is a manifest want of vitality and energy to make it efficient and permanently successful. It is believed that this living principle can be imparted to it by Christians simply returning to the old paths and ancient usages of the people of God. Then "They that feared the Lord spake often one to another, and the Lord hearkened and heard them, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."—Mal. 3: 16-17.

Let christians do now as those venerable saints *did then*; let them assemble themselves together every Sabbath morning; let there be a communion of pious minds and an interchange of holy thoughts—a cultivation of affections—a progression in the knowledge of Divine things, by a *careful diligent study of God's Holy Word*; let every youth in each congregation be urged to drink deeply at this pure fountain of light; let all learn less of this rich treasure of heavenly instruction.

Then shall true knowledge increase, and christians yield, in rich abundance the fruits of the Spirit, which is "Love, Joy, Peace," &c. Every youth shall learn by the most happy experience that the "ways of wisdom are the ways of pleasantness, and all her paths are peace."

We therefore recommend most earnestly this plan of mutual instruction to all the Churches. We refer you to the Treasurer's Report for the details of our finances,

All of which is respectfully submitted.

SIMON R. SPIGHT, *President, pro*

APPENDIX, No. 4.

ELIJAH SMITH, IN ACC'T. WITH THE CHICKASAW ASSOCIATION.

		Dr.
Sept. 20, 1852—	To balance as per last report,	\$280 18
"	To am't rec'd of W. J. Riddle,	20
1853.—	" " M. Smith,	25
"	" " Academy Church,	5 00
"	" " James Boswell,	5 00
"	" " J. H. Berry,	5 00
"	" " W. J. Thomas, an old subscription,	93 30
"	" " W. J. Thomas, Home Mission,	94 85
"	" " W. J. Thomas, sale of books,	187 80
"	" " S. R. Spight, sale of books,	45 42
"	" " One-half public collection on Sabbath,	29 00—\$748
<i>For the State Convention.</i>		
Sept. 17—	Rec'd of W. J. Thomas,	
"	one-quarter of public collection on Sabbath,	1 20
<i>For the Foreign Board.</i>		
Sept. 17—	Rec'd of Academy Church,	14 50— 15 7
"	W. J. Thomas,	3 85
"	" " " " " "	4 60— 8 4
<i>For Indian Mission.</i>		
Sept. 17—	Rec'd of Academy Church,	
"	W. J. Thomas,	3 40
"	one-quarter of public collection on Sabbath,	1 20
"	" " " " " "	14 50— 19 10

CR.

\$816 65

\$76 95
2 00

MISSIONARY'S REPORT.

To the Chickasaw Association:—

DEAR BRETHREN: In making out my report I can only regret that I have done no more, though I have visited nearly all the Churches; but many of them failed to meet me, and bad health prevented a second visit.

If it is your pleasure to continue a Missionary this fall, in my judgment, greater amount of contributions would be made than upon any former occasion. I have spent in your service one hundred and fifty days. Some places the Lord blessed us with His presence, and good has been done. Especially at Mount Zion, which has been about twelve months without regular preaching and during a few days labor with that church there were many valuable accessions made to them, and others will come, doubtless soon. I feel that though my labors have been attended with feebleness, I trust that great good will result, through the mercy of God.

I have sold books to the amount of \$187 80. There is a great demand for books. Many more could have been sold, but I did not have them. I have collected in old subscriptions, \$95 30; collected in cash, \$94 85; and obtained in pledges to the amount of \$88 35.

There is a large district of country along the eastern portion of Marshall county that is almost entirely destitute of Baptist preaching. Also, many neighborhoods in Tishomingo are destitute, in which an efficient Missionary might accomplish much good.

WM. J. THOMAS.

CHURCHES.	CASH HOME MIS- SION.	SUB. HOME MIS- SION.	CASH FOREIGN MISSION.	SUB. FOREIGN MISSION.	CASH FOR INDIAN MISSION.	CASH STATE CON- VENTION.	MINISTERIAL ED- UCATION SOCIETY	CASH FOR BIBLE LAWS.	RECEIVED ON OLD SUBSCRIPTION.
Liberty.....	\$ cts 5 40	\$ cts 3 25	\$ cts	\$ cts	cts	cts	\$ cts	\$ cts	\$ cts
Amaziah.....	3 20	3 50							10 75
Salem.....	3 60								2 00
Canaan.....	4 40	13 50							
Philadelphia.....	8 10	7 50							
Cypress Creek.....	2 30	25							2 00
Bethel.....	2 80								
Hickory Grove.....	7 80	3 00							
Fellowship.....	2 45	10 50							9 00
Pleasant Ridge.....	12 90	15 10					4 80		
Union.....	8 70	1 75	2 00	12 50					17 00
Antioch.....	5 20	2 00	1 00						1 50
Farrington.....	2 00	3 50							3 00
Yellow Creek.....	2 20	2 75							6 70
Mt. Olive.....	6 10	1 00							3 50
Mt. Zion.....	4 85	4 75							
Hopewell.....	1 15	11 00							7 00
N. C. Whitelaw.....	5 00				60	60			14 00
Pine Grove.....			1 00						
Bethlehem.....	3 30								75
Bulah.....	3 40		60						2 00
Oak Hill.....		5 00			60	60			
Cherry Creek.....									7 50
Concord.....									7 75
									75

The above contributions were made to W. J. Thomas, Missionary.

MAS.

RECEIVED ON OLD
SUBSCRIPTION.

10 75
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STATISTICAL TABLE.

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